

THE
WHOLE DUTY
OF A
CHRISTIAN,
BY WAY OF
Question and Answer;

EXACTLY

Pursuant to the Method of the *Whole Duty of Man*, and designed for the Use of Charity-Schools, erected in and about *London*.

The THIRTEENTH EDITION, Corrected.

By ROBERT NELSON, *Esq;*

L O N D O N:

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T H E
P R E F A C E,

Concerning the Care of the Soul.

Q. **W**HAT ought to be a man's
greatest care?

A. The salvation of his soul.

Q. Why?

A. Because it is most worthy of his care.

Q. Wherein doth its worth appear?

A. In being made after the image of God,
and in lasting to all eternity.

Q. What is the second reason for this care?

A. Because its loss is irreparable.

Q. Wherein consists the loss of the soul?

A. In being condemned to everlasting
torments.

Q. What is the third reason for this care?

A. Because of the great danger to which
a soul is exposed.

Q. To what danger is it exposed?

A. To enemies from without, and to
enemies from within.

Q. What are the enemies from without?

A. The world, the flesh, and the devil.

Q. How does the world become dangerous?

A. By the multitude of its temptations, there being no state nor condition of life free from them.

Q. How does the flesh become dangerous?

A. By being always near us, and by its falseness, designing to ruin us, when it pretends to please us.

Q. How does the devil become dangerous?

A. By his subtilty to beguile us, and by his diligence and watchfulness to betray us.

Q. What is the danger from within?

A. A general disorder in all the faculties of the soul; the understanding being dark, the will apter to evil than good, and the affections bent after the pleasures of sin.

Q. From whence proceeds this general disorder?

A. From original sin.

Q. How was original sin contracted?

A. By the fall of *Adam*, who broke the covenant God made with him, which is called the *first covenant*.

Q. What were the terms of the first covenant?

A. That if he continued in his obedience to God, the strength of soul which he had should be continued, and that he should never die, but be translated to heaven; but if he sinned, he should be subject to decay and death here, and to hell hereafter.

Q. What is the fourth reason for this care of the soul?

A.

A. The success of such a care, and the assurance there is that it will not be in vain.

Q. Will not the guilt of original sin render that care ineffectual?

A. No; because that guilt was taken away by the death of Christ, for whose sake God made a new covenant with us, called the *second covenant*.

Q. Where is that second covenant contained?

A. In these words, *Gen. iii. 15. the seed of the woman shall break the serpent's head*, which is made up of mercies to be afforded by God, and of some duties to be performed by us.

Q. What does God promise?

A. To send his only Son to be made like unto us in all things, sin only excepted; and to become our Prophet, Priest, and King.

Q. What did he do for us as a Prophet?

A. He made known to us the whole Will of his Father.

Q. What is our duty in this particular?

A. Diligently to learn that will of God, which Christ has revealed.

Q. What did he do for us as a Priest?

A. Offer himself a sacrifice for our sins.

Q. What is our duty in this particular?

A. Heartily to repent of, and forsake our sins; and stedfastly to believe, if we do that we shall have the benefit of his sacrifice.

Q. What doth he more as our Priest?

A. Bless and pray for us.

Q. Wherein consists his blessing us?

A. In turning us from our iniquities.

Q. Wherein consists his praying for us ?

A. In his continual intercession for us at the right hand of God.

Q. What did he for us as our King ?

A. Subdue our enemies, and enable us to perform the will of his Father.

Q. What is our duty in this particular ?

A. To be obedient subjects, and conform ourselves to all his laws.

Q. What else did he do for all those that faithfully obey him ?

A. Purchase the kingdom of heaven.

Q. What is our duty in this particular ?

A. Not to forfeit our share therein by impenitence, nor to fasten our affections upon this world.

Q. Will what Christ hath done excuse our care ?

A. No ; our care is necessary to make us partake of the benefits of his passion.

Q. Wherein appears the affront we offer to God by neglecting our souls ?

A. In that we despise what has been valued at such a rate, as to be the concern of the whole blessed Trinity ; Father, Son, and Holy Ghost, having done their parts to keep the soul from perishing.

Q. How does it become us to deal with our souls ?

A. As reason teaches us to do with all other things that concern us ; and this not only out of justice, because the soul furnishes us with
that

that reason, which we exercise in all our worldly business; but also out of mercy, because the soul will be unspeakably miserable if we continue to neglect it.

Q. How must this care be employed?

A. In the doing all those things which tend to make the soul happy, which is the end of our care. What those are will be shewed in the following treatise.

C H A P. I.

The three great Branches of Man's Duty, to God, Ourselves, our Neighbour. Our Duty to God; Of Faith, Of Hope, Of Love, Of Fear, Of Trust.

Q. **W**Hat is required of us to make us partake of the benefits Christ has purchased?

A. A hearty honest endeavour of obeying the whole will of God.

Q. How is the will of God discovered?

A. By the light of nature, and by the holy Scriptures.

Q. Wherein is briefly contained the whole duty of a Christian?

A. Titus ii. 12. *That we should live soberly, righteously, and godly in this present world.*

Q. What is meant by *soberly*?

A. Our duty to ourselves.

Q. What is meant by *righteously*?

A. Our duty to our neighbour.

Q. What is meant by *godly*?

A. Our duty to God.

Q. What are the chief parts of our duty to God?

A. To acknowledge him to be God, and to have no other.

Q. What signifies our acknowledging him to be God?

A. To believe that he is a Spirit infinite in all perfections; and to perform all those duties which are due from a creature to his creator.

Q. What is the first duty we owe to God?

A. Faith.

Q. What is faith?

A. A belief that God is, and that all that he says is true.

Q. Wherein is contained the revelation he has made to mankind?

A. In the holy Scriptures.

Q. Of what do the holy Scriptures consist?

A. Of affirmations, commands, threatenings and promises.

Q. How are we to believe the affirmations?

A. Not only as true, but as written for our instruction, and by them to lay that foundation of christian knowledge, on which we may build a christian life.

Q. How are we to believe the commands?

A. Not only that they are just, and fit for him to enjoin, but that they ought to be observed by us, or else our belief will make us more inexcusable.

Q. How

Q. How are we to believe the threatenings?

A. That they will certainly be inflicted upon impenitent sinners, and we ought to keep from those sins to which this destruction is threatened, otherwise our belief will add to our guilt.

Q. How are you to believe the promises?

A. That they will certainly be fulfilled both to our souls and bodies, provided we perform the conditions, otherwise it is a mad presumption to expect the benefit of them.

Q. What is the second duty we owe to God?

A. Hope.

Q. What is hope?

A. A comfortable expectation of the good things God has promised.

Q. How do we sin against this duty?

A. By presumption and despair.

Q. What is presumption?

A. Hoping where God has given us no ground to hope?

Q. What is despair?

A. Such a distrust of God's mercy, as occasions the neglect of our own duty.

Q. What is the third duty we owe to God?

A. Love.

Q. What motives have we to the love of God?

A. His own excellency; there being nothing good in the world, but what hath received all its goodness from God; and then his kindness to us, which appeared more especially in the contrivance of our redemption.

Q. What are the common effects of love ?

A. A desire of pleasing, and a desire of enjoyment.

Q. How shall we try our love to God ?

A. By those effects.

Q. Wherein consists the perfect enjoyment of God ?

A. In the next life.

Q. Wherein consists the imperfect enjoyment of God here below ?

A. In praying, meditating, hearing his word, and receiving the blessed sacrament.

Q. What is the fourth duty we owe to God ?

A. Fear.

Q. What is this fear ?

A. Such an awful regard to God, as may keep us from offending him.

Q. Whence arises this fear ?

A. From the consideration of his justice, which will not clear the wicked : And from the consideration of his power, that is able to inflict the most punishments upon them.

Q. Wherein appears the folly of fearing men more than God ?

A. Because their power is very short of his, and can do nothing without his permission ; besides, it is possible we may transgress against men, and they not know it, but it is impossible any thing should be concealed from God.

Q. What is the fifth duty we owe to God ?

A. Trust.

Q. What

Q. What is trust ?

A. A depending on him for succour in all our dangers and wants, spiritual and temporal.

Q. What is our duty in depending on him for succour in our spiritual dangers ?

A. To pray earnestly for his grace, and manfully to combat with the temptation.

Q. What is our duty in depending on him for succour in temporal dangers ?

A. To take care that we be such to whom he has promised his protection; and never seek to deliver ourselves by unlawful means.

Q. What is our duty in depending on him for succour in our spiritual wants ?

A. Prayer, and a careful improvement of that grace he has already bestowed upon us.

Q. What is our duty in depending on him for succour in our temporal wants ?

A. An honest industry and labour, they being the means whereby God ordinarily gives us the necessities of life : but if we are not able by our endeavours to procure the necessities of life, then chearfully to rest on God.

Q. What are the benefits of this duty ?

A. We thereby engage God to provide for us, and procure a great deal of ease and quiet to ourselves.

C H A P. II.

Of Humility, Submission to God's Will, active and passive; of Honour due to God, and the several ways of it.

Q. **W**Hat is the sixth duty we owe to God?

A. Humility.

Q. What is humility in respect of God?

A. Such a sense of our own meanness and his excellency, as may work in us lowly and unfeigned submission to him.

Q. To what must we submit?

A. To his will, and to his wisdom.

Q. How must we submit to his will?

A. By obedience and patience.

Q. What is the submission of obedience?

A. Chearfully and readily to perform what God has made known to be his pleasure.

Q. How does humility contribute to this submission?

A. By persuading us that God is infinitely above us; and that we are vileness, and nothing, in comparison of him.

Q. What is the submission of patience?

A. A willing and quiet, a thankful and fruitful, yielding to whatever afflictions it pleases God to lay upon us, either by himself or others.

Q. How must we submit to his wisdom?

A. By

A. By acknowledging whatever he doth is best and fittest to be done ; and by believing what he commands, either to be believed or to be done.

Q. What is the seventh duty we owe to God ?

A. Honour.

Q. What is this honour ?

A. The paying him such a reverence and respect as is due to so great a majesty.

Q. How must this respect be paid ?

A. Inwardly and outwardly.

Q. What is the inward respect ?

A. The having always the highest and most excellent esteem of him.

Q. What is the outward respect ?

A. The shewing forth that inward respect by our actions ; and esteeming all things that nearly belong to him.

Q. How is the inward respect to be shewed by our actions ?

A. By being careful not to do any unworthy thing in God's sight.

Q. How are we farther to honour God ?

A. By a due estimation of those things that nearly relate to him.

Q. What are those things which we are to esteem, because nearly relating to God ?

A. His house, his revenue, his day, his word, his sacraments, his name.

Q. How is his house, which is the church, to be honoured ?

A. As holy by its use, though not in itself;

itself; and therefore not to be profaned by employing it to uses of our own; and hence shutting out all worldly and wicked thoughts when we resort thither.

Q. What is God's revenue, or peculiar possession?

A. That which is set apart for those that attend his service; as for the priests under the law, and the ministers under the gospel.

Q. How is this revenue to be honoured?

A. By not turning it to any other use.

Q. What is the sin of employing it to any other use?

A. Sacrilege; which is a robbing God, whose service this was given to maintain.

Q. What is the usual punishment of this sin?

A. It becomes a canker in the estate; which eats out even that which we had a just title to.

Q. What are the times set apart for God's service?

A. The Lord's day, and the feasts and fasts of the church.

Q. How are these times thus set apart for his service to be honoured?

A. By employing them in the public and private worship and service of God; and for that purpose resting from the works of our calling, and religiously applying ourselves to those duties which belong in general to them all; and likewise to those which are peculiar to any of them; whether praises
and

and thanksgiving, or afflicting our souls, and bewailing our sins.

Q. How is God's word, contained in the Old and New Testament, to be honoured ?

A. By reading it with attention and devotion ; and framing our practice by the belief and rule of it.

Q. What other provision has God made for us besides his written word ?

A. The assistance of his ministers.

Q. What is their office towards us ?

A. To teach us God's will by explaining it, and making it easier to our understanding, and applying it to our particular occasions, and exhorting us to the practice of it ; which is the end of their catechising and preaching.

Q. What respect are we to bear to these ministers ?

A. To hear them with diligence, and carefully to practise their instructions.

Q. Must we pay this respect to all that are called preachers ?

A. No ; only to such who have a lawful calling to the office, and who frame their doctrine according to the right rule, the written word of God.

Q. How many Sacraments are instituted in God's church ?

A. Two, Baptism, and the Lord's supper.

Q. How are they to be honoured ?

A. By our high esteem and reverent usage of them.

Q. How

Q. How must we esteem them?

A. As the instruments of bringing us to the greatest blessings we can receive.

Q. How must we shew our reverence in the usage to them?

A. Both before, at, and after the time of receiving them.

Q. What gives us a right to baptism in our infancy?

A. The being born of christian parents.

Q. How must we make amends for our inability at baptism?

A. By more diligently performing the after duties.

Q. What are they?

A. First, to forsake the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.

Q. What is meant by renouncing the devil?

A. A renunciation of the worship of false gods, of practising witchcraft ourselves, or consulting them that do.

Q. What is meant by the works of the devil which you renounce?

A. All those works the devil tempts us to; particularly those sins that have most of his image, as pride, lying, and tempting others to sin.

Q. What is meant by the pomps and vanities of this wicked world?

A. All excess either in diet, sports, or apparel;

apparel ; or setting our hearts upon the wealth or greatness of the world ; or conforming ourselves to its wicked companies and customs ; and it extended in the primitive times to those pomps the Heathens used in their unlawful sports.

Q. What is meant by all the sinful lusts of the flesh ?

A. All those irregular desires and works which proceed from that disordered fountain, and are reckoned up, *Gal. v. 19, 20, 21.*

Q. What is the second duty in the vow of baptism ?

A. To believe all the articles of the christian faith.

Q. Where are they summed up ?

A. In the Apostles creed.

Q. What mean you by believing them ?

A. Consenting to the truth of them, and living like them that do believe.

Q. What is the third duty in the vow of baptism ?

A. To keep God's holy will and commandments, and to walk in the same all the days of our lives.

Q. What mean you by keeping God's holy will and commandments ? &c.

A. Doing all those things he has declared necessary for us to perform.

Q. How must this obedience be qualified ?

A. With an universality in respect of all God's commands ; and with perseverance, persisting in them to the end of our days.

Q. What

Q. What obligations have we to keep this baptismal vow ?

A. Those of justice and interest.

Q. How are you obliged by justice ?

A. Because justice requires of every man the keeping of his promise ; and the baptismal vow is a promise made to God, and so the most solemn and binding of all promises.

Q. How are you obliged by interest ?

A. Because all the precious benefits and advantages God has promised, depend upon our performing our part of the covenant.

Q. What is a good means which conduces to the keeping this vow.

A. Often to repeat the several branches of it, that we may have them ready in our minds to set against all temptations.

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C H A P. III.

Of the Sacrament of the Lord's Supper, and of the Duties before, at, and after Receiving.

Q. **W**Hat is the second Sacrament ?

A. The Lord's supper.

Q. How must we shew our reverence towards it ?

A. Both before, at, and after receiving it.

Q. What duty must be performed before receiving it ?

A. Examination.

Q. What is our chief business at the Sacrament ?

A. To

A. To renew the covenant made with God in our baptism.

Q. What is the first thing you must examine yourself about?

A. The nature of that covenant.

Q. What is the covenant made with each of us in baptism?

A. The applying to our particulars the covenant made by God in Christ with all mankind in general.

Q. How shall we come to the knowledge of it?

A. By considering what has been briefly said in the preface of this treatise concerning it.

Q. What must we do if we have approached this sacrament in utter ignorance?

A. Bewail our so doing, and hasten to gain this knowledge, that we may be better fitted for it for the time to come.

Q. What is the second part of our examination?

A. The breaches of that covenant in thought, word, and deed.

Q. Why is this search necessary?

A. In order to the confessing and forsaking our sins.

Q. Is it enough to inquire into the several sorts of our sins?

A. No; we must consider also the circumstances that encrease them.

Q. What is the first aggravation of any sin?

A. When it is committed against knowledge.

Q. What is the second aggravation?

A. When it is committed with deliberation.

Q. What is the third aggravation of any sin?

A. When it is committed against the checks of our own conscience.

Q. What is the fourth aggravation ?

A. When the same sin is often repeated.

Q. What is the fifth aggravation of any sin ?

A. When committed after solemn vows of amendment.

Q. What is the sixth aggravation ?

A. A custom and habit of sin, especially if we have no sense of it, and persist in it against extraordinary means used by God to reform us, as sickness and afflictions, and against the reproof of his ministers, and take pleasure in others that commit it.

Q. What is the design of this second part of our examination ?

A. To work in us humiliation, contrition, confession, and faith.

Q. What is humiliation ?

A. Such a sight and sense of our sins, as to make us sensible of our danger, and to abhor our baseness and ingratitude against so good a God.

Q. What is contrition ?

A. A grief for having offended God, though there were no punishments to fall upon ourselves.

Q. What is the best way to excite this sorrow in us ?

A. By stirring up our love of God in repeating to ourselves the many gracious acts of his mercy towards us, particularly that of not cutting us off in our sins : to which

we

we must add our earnest prayers to God, that he would be pleased to shew us our sins, and soften our hearts.

Q. What is confession ?

A. A declaring before God all those particular sins we find ourselves guilty of, with all their aggravating circumstances.

Q. What is the faith here designed to be wrought in us ?

A. A firm belief that God will pardon our sins for Christ's sake ; if we perform our part in forsaking them, and in obeying his commands for the future.

Q. What is the third part of our examination ?

A. Concerning our resolutions to observe that covenant.

Q. How are our resolutions to be tried ?

A. By their universality, respecting all the particulars of our duty ; by their sincerity ; by the use of those means which may assist us in performing them ; and by putting them in present execution.

Q. What are those things that must be put in present execution before we approach the blessed sacrament.

A. An actual casting off every sin, by withdrawing all degrees of love and affection from it ; and putting our souls into such a heavenly and christian temper, as may make them acceptable in God's sight.

Q. What way must we take to put our souls into a heavenly temper ?

A. By

A. By retiring, to quicken our graces, and raise our devotion.

Q. How must we quicken our graces?

A. By meditating on all those several objects which are proper to that purpose; as our humility, by considering our sins; our faith, by reflecting on God's promises; our love, by contemplating his great mercies; especially those we are about to commemorate; and our charity to our neighbour, by considering the example of his suffering for us when we were his enemies.

Q. What must we do if we have injured any person?

A. Seek forgiveness by acknowledging our fault, and making restitution to the utmost of our power, before we approach God's altar.

Q. How must we raise our devotion?

A. By banishing all worldly affairs, and laying aside all thoughts of them, they being clogs to our souls; and by a special exercise of prayer, wherein we must be frequent and earnest.

Q. Wherein appears the necessity of putting our souls into this heavenly temper?

A. Because it is the wedding-garment, without which whosoever comes is like to have the entertainment mentioned in the parable, of being cast into utter darkness, where is weeping and gnashing of teeth.

Q. If a man cannot satisfy himself of his sincerity, and so doubts whether he ought to come to the sacrament or no, what ought he to do?

A. He

A. He ought to ask advice of a spiritual guide, who, when our case is discovered, is able to make the truest judgment of us.

Q. Why ought we not to be ashamed of discovering the blemishes of our souls ?

A. Because if we choose, as I suppose we should, a wise person, he will keep the secret, whereby we avoid public shame ; and if he be a godly man, he will think the better of us for being so desirous to be reconciled to God ; yet notwithstanding, if there were shame in it, it is not to be despised, when it may be a means of our cure.

Q. To what sort of persons might this advice be useful, besides the doubtful ?

A. To those whose confidence is their disease, who presume very groundlessly on the goodness of their condition.

Q. What must be done at the time of receiving ?

A. Humble thyself in an unfeigned acknowledgment of thy great unworthiness to be admitted there, by reason of thy sins ; and meditate on the sufferings of Christ.

Q. What graces should we chiefly exercise, by considering Christ's sufferings ?

A. Sorrow for sin, faith, thankfulness, and love.

Q. How do the sufferings of Christ meditated on, excite our sorrow for sin ?

A. Because Christ underwent those sufferings as a punishment due to our sins.

Q. How doth the consideration of Christ's sufferings excite our faith ?

A. By

A. By assuring us, that through the merit of that sacrifice God will accept of us.

Q. How doth the consideration of Christ's sufferings excite our thankfulness?

A. By representing all those pains and agonies as suffered to keep us from perishing.

Q. How doth the consideration of Christ's sufferings excite our love?

A. By informing us how that bitter and shameful death was endured for us, when we were his utter enemies.

Q. What ought we to remember when we receive the consecrated bread and wine?

A. That God offers us all the benefits of the new covenant; to wit, pardon of sins, sanctifying grace, and a title to an eternal inheritance, provided we perform our part of the covenant.

Q. What is to be done after receiving?

A. We must offer up our devoutest praises to God for the mercies conveyed to us by that sacrament, and beg his continued assistance to make good our resolutions, and to keep us from that wherein lies our greatest danger.

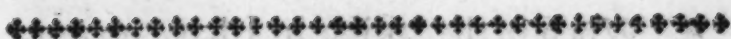
Q. What is the danger of breaking our resolutions?

A. The making God and our own conscience our enemies; and a fearful expectation of wrath.

Q. What is the best means of performing these resolutions?

A. To omit no fit opportunity of receiving that sacrament, which was instituted for this very end and purpose.

CHAP.



C H A P. IV.

*Honour due to God's Name, Sins against it,
Blasphemy, Oaths and the Nature of them.*

Q. **W**hat is the sixth thing that relates to God?

A. His Name.

Q. How is his name to be honoured?

A. Chiefly by avoiding all those ways that dishonour it.

Q. What is the first thing whereby God's name is dishonoured?

A. Blasphemy; which is a speaking or thinking any evil thing of God.

Q. Is there any other sort of blasphemy?

A. Yes; that of the actions, when men that profess themselves God's servants, live so wickedly as to make his name evil spoken of.

Q. What is the second thing whereby God's name is dishonoured?

A. By swearing; which is either by false oaths, or by light and rash ones.

Q. How many kind of oaths are there?

A. Two; assertory oaths, whereby I affirm any thing to be; true promissory oaths, whereby I promise any thing upon oath.

Q. When is any assertory oath a false one?

A. When I know there is not perfect truth in what I say, and when, though I speak not the truth, yet I affirm what I say by an oath.

Q. When is a promissory oath a false one?

B

A. When

A. By assuring us, that through the merit of that sacrifice God will accept of us.

Q. How doth the consideration of Christ's sufferings excite our thankfulness ?

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2. When is a promissory oath a false one?

B

A. When

A. When in the taking it, I have no purpose to make it good; or take it in a sense different from that wherein he to whom I promise understands it; or if afterwards I do not perform it.

Q. What is this sin called?

A. Perjury; which is taking a false oath.

Q. How is God dishonoured by perjury?

A. By supposing he knows not whether we say true or not; or else that he is willing to countenance our lies.

Q. How does the heinousness of this sin farther appear?

A. By the punishment annexed to it in the third commandment, that God will not hold him guiltless that taketh his name in vain.

Q. What are vain and light oaths?

A. such as are used in common discourse.

Q. How appears the heinousness of this sin?

A. By being a direct breach of the precept of Christ, *Mat. v. 24.* by implying a mean and low esteem of God, and by leading to perjury.

Q. How does this sin imply a low and mean esteem of God?

A. By calling him to judge in such childish and vain things as men usually swear to.

Q. How does it lead to perjury?

A. By making oaths familiar to people, so that it will be likely to take the dreadfullest effect on due consideration, and in all probability people oft-times actually forswear themselves in these sudden oaths.

Q. How is the guilt of this sin enhanced?

A. In that it has no temptation of pleasure or profit, men even thereby losing what they chiefly aim at, which is to be believed.

Q. What means may be used to overcome this sinful habit, or to preserve one from it?

A. First, a thorough consideration of the guilt and danger of it: 2. Such an exact truth in all our words, that we may never have occasion for an oath to make it more credible:

3. Avoiding all occasions that lead to it, as drinking, anger, company, and ill example:

4. Accustoming ourselves to such a reverence of God, as never to mention his name without lifting up our hearts to him; to these means add, 5thly, Watchfulness; and lastly, Prayer to God against it.

Q. Upon what must this avoiding those ways that dishonour God be founded?

A. Upon an awful respect and reverence to that sacred name, which is great, wonderful, and holy.

C H A P. V.

Worship due to God; Prayer, public and private, Repentance, Fasting.

Q. **W**HAT is the eighth duty we owe to God?

A. Worship.

Q. How is this worship to be performed?

A. With our souls and with our bodies.

Q. What is the soul's part ?

A. Prayer.

Q. What is prayer ?

A. A speaking to God.

Q. How many parts are there in prayer ?

A. Five.

Q. Which is the first ?

A. *Confession* ; that is, either a general or a more particular acknowledging our sins before God ; the former of which is a necessary part of all our solemn prayers, the latter is most proper in our private prayers only.

Q. What is the intent of confession ?

A. Not to instruct God, but to humble ourselves ; which must always go along with it, to make it effectual.

Q. What is the second part of prayer ?

A. *Petition* ; that is, the begging of God whatsoever we want for our souls and bodies.

Q. What must we beg for our souls ?

A. Pardon of sins for the sake of Christ, and grace and assistance to forsake them, and to walk in all virtues, as faith, love, zeal, purity, especially those we most want.

Q. How must we pray for these necessities of our souls ?

A. With earnestness and importunity, which may admit of no denial.

Q. What must we beg for our bodies ?

A. Such necessities of life as are needful for us, while we live here.

Q. How

Q. How must we pray for the necessities of our bodies?

A. With an entire submission to his wisdom, who sees what is best for us.

Q. What is the third part of prayer?

A. *Deprecation*; that is, when we pray to God to turn away some evil from us.

Q. What are the evils we must pray against?

A. The evil of sin, especially when we are most in danger of falling into it; and the evil of punishment; such principally as is spiritual, as the anger of God, the withdrawing his grace, and eternal damnation.

Q. What is the fourth part of prayer?

A. *Intercession*; that is, praying for others.

Q. To whom must our intercession extend?

A. To the necessities of all mankind, more particularly, we must pray for our governors in Church and State, for our relations, for our afflicted brethren, and even for those that have injured us.

Q. What is the fifth part of prayer?

A. *Thanksgiving*; that is, blessing and praising God, for all his mercies, both spiritual and temporal, to us and all mankind.

Q. What is necessary to this purpose?

A. To have a catalogue of the mercies we have received in the several passages of our lives, that we may often repeat them.

Q. When are all these parts of prayer to be used?

A. Both publicly and privately.

Q. What is public prayer ?

A. A joining in those prayers wherein we are in communion concerned.

Q. How many sorts of public prayers are there ?

A. Two ; those in the church, and those in the family.

Q. Are we bound to attend the public prayers of the church ?

A. Yes, upon all occasions, except some necessary cause hinders us ; there being an especial blessing promised to the joint requests of the faithful.

Q. What is that public prayers which is practised in a family ?

A. Where the members of the same family join in their common supplications.

Q. Is every master of a family obliged to have such prayers ?

A. Yes ; it being as much his duty to provide for the souls of his children and servants, as it is to provide food for their bodies.

Q. What is private prayer ?

A. That which is used by a man alone, wherein we are to be more particular, according to our particular needs.

Q. Will not the performance of public prayer excuse private prayer ?

A. No, because they are both required ; praying to our Father in secret, being commanded by our Saviour, from whom we must expect our reward ; and not from the praises of men.

Q. How

Q. How often must it be performed?

A. That must be judged of by the business and leisure men have; by none seldomer than morning and evening; by business is not meant what men make unprofitably to themselves, but that of a man's necessary calling.

Q. What ought to engage us to a frequency in this duty?

A. The advantages of it.

Q. What are those advantages?

A. It is honourable for poor worms of the earth to be allowed to speak so freely to the Majesty of heaven: It is greatly beneficial, it being the instrument of fetching down all good things to us, both temporal and spiritual. It is pleasant, since the nearer we approach to God, the nearer we approach to our greatest happiness.

Q. Whence proceeds it that men often take so little pleasure in this duty?

A. Partly from the carnality of their hearts which are set on the pleasures of the flesh, or the dross of the world, from which they must be purged before they can take delight in this duty, which is spiritual; and partly for want of use, there being many things which seem uneasy at the first trial, which upon custom become delightful.

Q. How are our prayers to be qualified, that they may be effectual?

A. We must ask nothing that is unlawful, and be sure to beg with faith, humility and attention.

Q. How must we arm ourselves against wandering thoughts?

A. We must possess our hearts with the greatness of God's majesty, and our own necessities; we must be watchful over ourselves, and beg God's aid in this particular.

Q. What other qualifications ought our prayers to have?

A. Zeal, whereby we put forth all the affection and devotion of our souls; purity, whereby we purge our hearts from all affection to sin; and a right intention as to the prayer itself, and the thing we pray for.

Q. What must we intend as to the prayer itself?

A. It must be performed as an act of worship to God, as an acknowledgment of his infinite perfections, and to gain a supply of our own and others needs.

Q. When are we defective in our intention, as to the prayer itself?

A. When we pray to gain the praise of devotion among men, or for fashion's sake, to do as others do.

Q. What must we intend as to the thing we pray for?

A. God's glory, and our own and others salvation, and all other things as they tend to these.

Q. When are we defective in our intentions as to the things we pray for?

A. When we have any ill aims, and ask to consume it upon our lusts; as wealth, to live in riot, and power, to be able to do mischief.

Q. What is the body's part in God's worship?

A. Such reverent gestures as may express the inward reverence of our souls.

Q. What is the ninth duty we owe to God?

A. *Repentance*; which, is nothing but a turning from sin to God.

Q. When is it to be performed?

A. Daily, but particularly before the Lord's-supper, in times of affliction, and at the approach of death.

Q. Is the death-bed a proper season for repentance?

A. It is a very fit time to renew our repentance, but not proper to begin it; it being a desperate madness to defer it till then.

Q. What is the danger of deferring it till our death-bed?

A. The uncertainty of having either leisure, grace, or power to perform it; and the great difficulty of its being sincere.

Q. Whence may proceed our want of power?

A. From the long habit we have contracted in sinning, and from those bodily pains which possibly then may distract us.

Q. What is proper to be annexed to this duty of repentance?

A. *Fasting*.

Q. Why?

A. Because they are usually joined together in holy Scripture.

Q. What are the advantages of fasting?

A. It kindles our zeal, and carries in it

somewhat of revenge upon the excesses of our body.

Q. Can we make any satisfaction for our sins by such a performance?

A. No; though such revenges upon ourselves are acceptable to God, yet nothing but the blood of Christ can make satisfaction for our sins.

Q. How often must this duty of fasting be performed?

A. That must be judged of by mens piety, by their health, and other circumstances; certainly the oftener the better; and perhaps fasting may give some people of business an opportunity for humiliation, which they would not otherways have.

Q. What is the second branch of our duty to God?

A. The having no other God besides him.

Q. What is hereby forbidden?

A. The heathenish idolatry, or worshipping of idols; and the paying divine worship to any creature, saint or angel, or the image of Christ himself.

Q. How is this a transgression against the second branch of our duty to God?

A. Because it is imparting that to a creature which is due only to God.

A. Is there any other idolatry forbidden?

A. Yes, that of the heart, when we love, fear, trust, or the like, in any creature more than we do in God; which is setting up that creature, whatsoever it be, for our god.

C H A P.

C H A P. VI.

Our Duty to ourselves, Sobriety, Humility, Pride, Vainglory, Meekness, Consideration.

Q. What is the second head of duty?
A. That to ourselves.

Q. How does St Paul sum up this duty?

A. In the word *soberly*.

Q. What is meant thereby?

A. Our keeping within those due bounds God has set us, in respect to our souls, and to our bodies.

Q. Wherein consists the sobriety of the soul?

A. In a right governing its passions and affections, to which many virtues are required.

Q. What is the first?

A. *Humility*; which, in respect of us, is having a mean and low opinion of ourselves, and being content that others should have the same.

Q. Wherein appears the absolute necessity of this virtue?

A. By the sin, danger, and folly, both of pride and vainglory, which are the contrary vices.

Q. Wherein appears the sin of pride?

A. By the punishment of the fallen angels, and the great hatred God bears to it.

Q. Wherein consists the danger of pride?

A. In drawing us to other sins, as anger, strife, &c. and making them incurable in us,
 and

and what is more, betraying us to punishment.

Q. Wherein appears the folly of pride?

A. By considering the three things whereof men are proud, the goods of nature, of fortune, and of grace.

Q. What are the goods of nature?

A. Beauty, strength, wit, &c.

Q. Wherein appears the folly of being proud of them?

A. Because if we really have them, which we are apt often to mistake, they are possessed, most of them, by other creatures in a greater degree; they are not at all durable, a phrensy, sickness, or old age, certainly destroys them. And whatever they are, we give them not to ourselves.

Q. What are the goods of fortune?

A. Wealth, honour, &c.

Q. Wherein appears the folly of being proud of them?

A. Because they add no true worth to a man, and are in their nature perishable; besides, we have them but as stewards; and they are not owing to ourselves, for if they are lawfully got, it is God's blessing; if unlawfully, we have them on such ill terms that we have no reason to brag of them.

Q. What are the goods of grace?

A. Those virtues men are endowed with.

Q. Wherein appears the folly of being proud of them?

A. Because though they are things in themselves valuable, yet they are God's immediate

mediate work in us; and to be proud of them is the surest way to lose them, and we shall be eternally punished for so doing.

Q. What are the best means to obtain this grace of humility?

A. Often to consider the sin, danger, and folly of pride; and to resist the beginnings of it; to compare ourselves with the wise and godly, rather than with the foolish and wicked; and to be earnest with God in prayer, that he would be pleased to make us poor in spirit.

Q. What is the second vice which is contrary to humility?

A. *Vainglory*; which is a great thirst after the praise of men.

Q. Wherein appears the sin of vainglory?

A. By those words of our Saviour, *How can ye believe, that receive honour one of another?*

Q. Wherein appears the danger of this sin?

A. It keeps Christ out of the heart, and betrays men to the greatest sins, when they come to be in fashion.

Q. Wherein appears the folly of this sin?

A. In that it is not only gainless, but painful and uneasy; a man being obliged to enslave himself to every one that has a tongue to commend him. It is hurtful, by destroying all the fruit of our best actions, and even in indifferent actions disappointing men of what they aim at, which is the praise of men.

Q. What are the helps against this vice?

A. Often

A. Often to consider the sin, danger, and folly of it; narrowly to watch over ourselves; to aim at pleasing God. Not to be overjoyed at the praise of men, nor think ourselves the better for it: And let our prayers assist us to fight against this corruption.

Q. What is the second virtue necessary to the sobriety of the soul?

A. *Meekness*; which is a calmness and quietness of spirit, contrary to the rage and impatiencies of anger.

Q. How does this become a duty to ourselves?

A. By the great advantages we reap by it.

Q. What are those?

A. It gives us a true enjoyment of the things of this world; it makes us resemble Christ, who calls upon us to learn of him to be meek and lowly in heart. It gives us the conquest of our passions, which is the noblest victory, and makes us behave ourselves like men; it is the sobriety of the mind, and makes any condition tolerable and easy to be born.

Q. What are the means of obtaining this virtue?

A. Deeply to imprint the loveliness of it upon our minds, with the ugliness of anger; to set before us the example of Christ: To be watchful over the first beginnings of anger; and to remember the great punishment we have all deserved by our sins.

Q. What is the third virtue necessary to the right governing of the soul?

A. *Consideration*; which is either of our state towards God, or of our actions. *Q.*

Q. How must we consider our state towards God?

A. By examining the condition we stand in towards God; whether we can reasonably conclude ourselves in his favour.

Q. What are the easy rules men examine themselves by?

A. Whether they believe Christ died for their sins; whether they are of the number of the elect, and shall certainly be saved, &c.

Q. What are the safest rules to try ourselves by?

A. Those God has given us in his word, by which we shall be tried at the last day.

Q. What is the sum of them?

A. That whoever continues in any one wilful sin, is not in his favour, neither can he hope for mercy if he so die.

Q. Wherein appears the necessity of the consideration of our estate?

A. From the great uncertainty we have of our lives; and the great ruin this neglect has brought to many souls, either by a partial use or a total omission of it.

Q. How must we consider our actions?

A. Both before and after the doing of them.

Q. What must we consider before an action?

A. Whether it is lawful to be done.

Q. What must we consider after an action?

A. Whether it has been such as is allowable by the laws of Christ.

Q. Wherein appears the necessity of this practice?

A. Because

A. Because if our actions have been good, this recollection helps us to the comfort of a good conscience; and stirs us up to thankfulness to God; if they have been bad, it is necessary in order to our amendment.

Q. Is this duty often to be performed?

A. Yes, if possible, every night, in order to renew our repentance; to settle our resolution; and to prevent the growth of ill habits.

C H A P. VII.

Contentedness; its contrary Vices: Duties which concern our Bodies; Chastity, Temperance.

Q. **W**Hat is the fourth virtue necessary to the right government of the soul?

A. *Contentedness*; whereby we are pleased with that condition God has placed us in.

Q. Whereby appears the excellency of this virtue?

A. By the contrariety it has to many great and painful vices.

Q. What is the first vice it is contrary to?

A. All murmuring in general; which is hateful to God, and uneasy to a man's self.

Q. What is the second vice it is contrary to?

A. *Ambition*; which makes a man always dislike his present condition, and seek an higher; though it be by committing the greatest sins, as lying, perjury, murder, when they seem to tend to his advancement; the multitude

tude of fears and jealousies that accompany it, make it very uneasy.

Q. What is the third vice it is contrary to?

A. *Covetousness*; which, as common experience shews, makes a man think he never has enough.

Q. Wherein appears the heinousness of this sin?

A. In that it is contrary to the foundation of a good life; I mean those three great duties to God, ourselves, and our neighbours.

Q. How is it contrary to our duty to God?

A. By drawing our hearts from him, and making us neglect the service we owe to him.

Q. How is it contrary to the duty we owe ourselves?

A. In that it makes men neglect the care of their souls, to get riches; and deny the body those necessary refreshments it wants.

Q. How is it contrary to the duty we owe our neighbour?

A. As it inclines us to defraud and cheat him to compass our designs, and as it withholds us from relieving him in his wants and necessities.

Q. What is the fourth vice it is contrary to?

A. *Envy*; which makes us uneasy at our neighbour's prosperity, and consequently gnaws and frets our hearts.

Q. What are the helps to contentedness?

A. To consider, whatever our condition be, it is allotted us by God, and therefore best for us; and again, that all worldly things are
vanity;

vanity; not to suffer our fancies to run on things we have not; to remember how far we are from deserving any good thing from God; often to think of the joys of heaven, and to pray to God to give us a contented mind.

Q. What is the fifth duty necessary to the right government of the soul?

A. *Diligence*; which is made up of watchfulness and industry.

Q. Wherein consists *Watchfulness*?

A. In observing all the dangers that threaten us.

Q. What are our souls most in danger of?

A. Sin.

Q. What sins must we most watch against?

A. Those which either our natural temper, our company, or our course of life, do most incline us to, &c.

Q. Wherein consists *Industry*?

A. In carefully improving those talents, both natural, as reason, wit, memory, &c. and divine, as grace, which God entrusts us with.

Q. How are our natural talents to be improved?

A. So as may bring most glory to God, and most benefit to our neighbour, and may fit us best to make our accounts when God shall call us to a reckoning.

Q. How is our divine talent to be improved?

A. By employing it, that is, by doing those things for the enabling of us whereunto it was given us? which will make it easy by custom, and entitle us to God's promise of having more abundantly.

Q.

Q. What is the danger of neglecting this improvement?

A. The greatest that can befall us on this side hell, which is, God's withdrawing the Grace he has entrusted us with.

Q. What is the first virtue that respects the right government of the body?

A. *Chastity*; which consists in a perfect abstaining from all kinds of uncleanness, committed upon ourselves, or with any other, save only in lawful marriage; and in laying a restraint upon all the senses, and even our very thoughts and fancies.

Q. Wherein appears the loveliness of this virtue?

A. By the mischiefs of the contrary sin.

Q. What are the mischiefs of uncleanness?

A. It clouds the understanding, and makes us brutish: It fills the body with many painful diseases; and is often attended with heavy judgments from God, as upon *Sodom* and *Gomorrab*, upon *Amnon*, *Zimri* and *Cosbi*; besides, it shuts us out of the kingdom of God, whereinto no unclean thing can enter.

Q. What are the chief helps to chastity?

A. To check the beginnings of impure fancies; to avoid idleness; never to recal with delight any unclean passages of our former life; to forbear light and wanton company; to pray earnestly to God, with fasting, for the spirit of purity; and to use marriage, if other remedies prove vain, this becoming a duty to him that cannot live innocently without it.

Q. What

Q. What is the second virtue that respects the right government of the body ?

A. *Temperance* ; which is exercised in eating, drinking, sleep, recreation, and apparel.

Q. What is temperance in eating ?

A. The observing those ends in eating which God and nature designed ; which are the being and well-being of the body.

Q. What are the best means of performing it ?

A. To consider how unreasonable it is that the body should be subjected to the sense of tasting ; how short the pleasure is ; how ill it agrees with the temper of a christian, whose heart should be so refined as to despise such gross pleasures ; and lastly, to remember what especial warning Christ has given against it, *Luke xxi. 14.*

C H A P. VIII.

Of Temperance in Drinking.

Q. **W**Hat is temperance in drinking ?

A. As in eating, the observing those ends which God and nature has designed, the preserving our lives and health, but especially our reason.

Q. Are there not many false ends of drinking ?

A. Yes.

Q. What is the first false end of drinking ?

A. Good-fellowship, whereby one man drinks to keep another company. Q.

Q. Wherein consists the unreasonable-
ness of this pretence ?

A. In that it obliges us, out of complaisance
to others, to be very unkind to ourselves.

Q. What is the second false end of drink-
ing ?

A. To maintain friendship and kindness
among men.

Q. Wherein consists the unreasonableness
of this pretence ?

A. In that it occasions really the greatest
mischief we can do them, the impairing their
health, and the loss of their soul ; and, as
experience shews, it often occasions quarrels.

Q. What is the third false end of drinking ?

A. Chearing the spirits.

Q. Wherein appears the unreasonableness
of this pretence ?

A. In that such mirth must be little worth,
which must be purchased at the loss of our
reason.

Q. What is the fourth false end of drinking ?

A. Putting away cares.

Q. Wherein consists the unreasonableness
of this pretence ?

A. In that it drowns those checks of con-
science, which are of great use to us, and
pretends to cure those worldly cares, which
it is the business of reason and religion to re-
move : besides, it is ineffectual, since both re-
turn with more force when the drunken fit is
over ; and if there be any conscience, brings
a new care arising from the guilt of that sin.

Q. What

Q. What is the fifth false end of drinking?

A. Passing away the time.

Q. Wherein consists the unreasonableness of this pretence?

A. In that it is often a very false plea; and at other times grossly abuses that leisure, which, though it might be spared from our worldly affairs, yet ought to be employed in the care of our souls, which is a great work. It is however a great promoter of idleness.

Q. What is the sixth false end of drinking?

A. Preventing reproach.

Q. Wherein consists the unreasonableness of this pretence?

A. In that it deprives us of the happiness of bearing reproach, rather than sinning; and really exposes us to the contempt of good and wise men; and to that heavy doom pronounced by Christ against those that are ashamed of him before men.

Q. What is the seventh false end of drinking?

A. The bare pleasure of the drink.

Q. Wherein consists the unreasonableness of this pretence?

A. In that men generally are ashamed to own it; and it is a pleasure which brings on them the loss of their reason, their soul, and their God.

Q. What is the eighth false end of drinking?

A. Making of bargains.

Q. Wherein consists the unreasonableness of this pretence?

A. In

A. In that it is founded upon a design of cheating and defrauding others ; and often proves foolish, as well as sinful, when he that drinks with that design, having the weaker brain, is over-reached himself.

Q. Is nothing drunkenness but what makes men not able to go or speak ?

A. Yes ; all such lower degrees, as make the man very dull, ridiculous, or outrageous, and which exceeds the natural end of drinking, and moderate refreshment.

Q. Wherein appears the great guilt of the strong drinker ?

A. In that he abuses God's good creatures ; wastes what is most precious, his time ; and brings on himself the guilt of his drunken company ; and makes himself the devil's factor, by endeavouring to draw his brethren into misery.

Q. What ought to oblige us to forsake this sin ?

A. The honour of God ; the credit of christianity ; the welfare of our own souls ; the prosperity of the church and nation ; and even our own temporal welfare.

Q. From whence proceeds the difficulty of quitting this vice ?

A. From the custom and habit we have contracted.

Q. Whence arises the difficulty of breaking this custom ?

A. Partly from ourselves, and partly from others.

Q. How from ourselves ?

A.

A. Because by reason of the false thirst we have contracted, our bodies seem to require it; and because we have spent so much time in it, that we know not how to employ ourselves otherways.

Q. How are these difficulties to be cured?

A. By refraining by degrees, which will quickly overcome that unnatural thirst; and some commendable employment will cure the other.

Q. How does this difficulty arise from others?

A. From their persuasion, and from their reproach.

Q. How are these difficulties to be cured?

A. By foreseeing them at a distance; and considering how much the everlasting kindness of God is to be preferred to the friendship of men; and whether the reproach of wicked men be so terrible as that of the conscience, and our eternal confusion at the last day.

Q. What will make us more secure?

A. To reject the first occasions of this sin; and to that end openly declare our purposes of sobriety, that men may be discouraged from assaulting us.

C H A P. IX.

Of Temperance in Sleep. Mischiefs of Sloth, Recreations, Apparel.

Q. **W**Hat is temperance in sleeping?

A. That moderate degree which tends

tends to the refreshing us and making us more fit for action.

Q. To what sins does excess in sleep betray us?

A. To the waste of our time, and to the filling our bodies with diseases, and dulling the faculties of the soul; it moreover crosses the end of our creation, which was to serve God in an active obedience.

Q. How is this excess otherwise hurtful?

A. It is the sure bane of a man's outward estate, according to the wise man's observation; *Drowsiness shall cover a man with rags*, Prov. xxiii. 21.

Q. What is temperance in recreation?

A. When it tends only to refreshment of the body and mind.

Q. What cautions must be observed in the use of recreations?

A. They must always be lawful; used with moderation, as to the time and earnestness we employ about them; and designed only to refresh us.

Q. What are the undue ends of sports?

A. The using them only to pass away our time; or to promote our covetousness.

Q. What are the dangers of gaming for great sums of money?

A. A greedy desire of winning, which increases covetousness; and anger at our ill fortune if we lose, which provokes our rage.

Q. What is temperance in apparel?

G

A. An

A. An observing those ends for which cloathing should be used.

Q. What are those ends ?

A. Hiding our nakedness ; fencing us from cold ; and distinguishing sexes and qualities.

Q. How do we sin against the first end of cloathing ?

A. By making use of such immodest fashions in our apparel, as either argue the wantonness of the wearer, or provoke that of the beholder.

Q. How do we transgress against the second end of cloathing ?

A. When out of vanity of being in every fantastick fashion, we use such apparel as either will not defend us from cold ; or is some other way so uneasy, that it is rather a hurt than a benefit to our bodies to be so clad.

Q. How do we transgress against the third end of cloathing ?

A. By using that of the contrary sex, and striving to exceed those of our own quality and condition, vying who shall be finest, when cloaths add no true worth to any one.

Q. Is there not a fault contrary to that of excess ?

A. Yes ; when men deny their bodies that which they necessarily require to their support and well-being ; he that so abstains shall not be counted temperate, but covetous, since it is the love of wealth makes him refrain.

C H A P.

C H A P X.

Duties to our Neighbour; Justice, Murder, Maiming, &c.

Q. **W**Hat is the third head of duties?
A. That to our neighbour.

Q. How does St Paul sum up this duty?

A. In the word *righteously*.

Q. What is meant thereby?

A. Not only bare justice, but charity also, that being by the law of Christ made a debt to our neighbour.

Q. What is the first duty we owe to our neighbour?

A. *Justice*; whereby we are obliged not only to do him no wrong, but to give him whatever is his due. The one is negative justice, the other is positive.

Q. To what branches does negative justice extend?

A. To those several respects our neighbour is capable of being injured in.

Q. What are those?

A. His soul, his body, his possessions, and his credit.

Q. How can the soul be hurt?

A. Two ways, either if you consider it in a natural sense, as it is the mind of a man, or in a spiritual sense, as it is that immortal part which must subsist for ever in bliss or woe.

Q. How can it be hurt, considered in a natural sense?

A. By grief or sadness, therefore whoever causlessly afflicts his neighbour, hurts and wrongs his own soul.

Q. How can the soul be hurt, considered in a spiritual sense ?

A. By sin or punishment; the latter whereof is the consequent of the former, and he that occasions one, occasions the other also.

Q. What are the direct means of occasioning this hurt in a spiritual sense to our neighbour's soul ?

A. By commanding any sin, *Dan.* iii. 4. by counselling it, *Job* ii. 7. *2 Sam.* xvi. 21. by enticing to it, *Prov.* i. 10. by helping others either in contriving or acting it, *2 Sam.* xiii.

Q. What are the more indirect means to this hurt of our neighbour's soul ?

A. A bad example; and encouraging sin with our approbation; a justifying it in others, a bringing any reproach upon those that live strictly.

Q. How is this injury to be repaired ?

A. By being more diligent and zealous in using all methods to recover him, than you was to destroy him; and this both in respect of him, and in respect of thyself.

Q. Why in respect of him ?

A. Because man's nature being more ready to evil than good, there will need more diligence to instil the one than the other.

Q. Why in respect of ourselves ?

A. To testify the truth of our repentance, which will oblige us, with *St Paul*, to labour more abundantly.

Q. What

Q. What does the second part of negative justice concern?

A. The body of our neighbour.

Q. What does negative justice oblige us to in respect of his body?

A. To do no wrong any way to it, nor to act any violence against it.

Q. What is the highest degree of wrong we can do to our neighbour's body?

A. Taking away the life, which is forbid in the sixth commandment.

Q. How many ways may a man be guilty of murder?

A. Either by open violence, or secretly, or treacherously, as *David* murdered *Uriah*; and more indirectly when a man entices another to do that which tends to the shortening his life, as in the case of drinking; or by stirring up others to that degree of anger and revenge, which produces murder.

Q. Wherein appears the heinousness of this sin?

A. In the cry the blood of *Abel* made for vengeance: In the stain it leaves upon a whole land, which is not to be washed out but by the blood of the murderer, *Deut.* xix. 12, 13. In that there was no refuge allowed for it under the law, *Exod.* xxi. 24. In that the only two precepts mentioned in scripture to be given to *Noah* after the flood, related to this sin, *Gen.* ix. 4, and 6. In that it is a defacing the image of God; and usurping his power, who only can dispose of life.

Q. What are the punishments of this sin?

A. Besides the dreadful effects of it in the next world, it has frequent and remarkable judgments attending it in this; seldom passing without discovery; the very brute beasts oftentimes, and the extream horror of a man's own conscience, betray it.

Q. What is the best means of avoiding this sin?

A. Watching against the occasions of it.

Q. What are those?

A. Intemperate anger, inveterate malice, or any other extravagant passion; encouraging drinking, and promoting contention.

Q. What other way is there of wronging our neighbour's body?

A. Maiming it, by wounds and stripes.

Q. Whence appears the great wrong of maiming him?

A. From the judgment of God himself in the case of the bond-servant, who should by his master's means lose a member, *Exod. xxi. 26.* For which the freedom of his whole life was thought but a reasonable recompence; and from the judgment of every man when it comes to be his own case.

Q. How is this injury enhanced?

A. By the circumstances of the person thus injured; who, if he be poor, loses the means of getting his bread.

Q. What satisfaction is necessary in order to the obtaining pardon for this sin?

A. Supplying the injured person with all those

those necessary conveniencies he is deprived of obtaining, even though it be by our own extraordinary labour.

Q. Wherein appears the evil of wounding our neighbour's body, and afflicting it with stripes?

A. Because it endangers his life and limbs oftentimes; at least occasions pain, that takes away the relish of all our enjoyments; which will appear grievous when the case is a man's own.

Q. Whence proceeds this cruel manner of using our neighbour?

A. From a great contempt of others and value of ourselves.

Q. Wherein appears the evil of this temper?

A. In that a man is not allowed to use it even to his beast; much less to those of the same nature, and, what is more, heirs of the same eternal hope.

C H A P. XI.

Justice about our Neighbour's Possessions, his Wife, his Goods. Oppression, Theft, paying Debts.

Q. **W**Hat does the third part of negative justice concern?

A. The possessions of our neighbour?

Q. What is meant by his possessions?

A. His goods or riches; but particularly his

his wife, as the principal part thereof.

Q. Wherein consists the injustice of corrupting a man's wife?

A. It is a complication of the greatest injustices together, both towards the man and towards the woman.

Q. Wherein consists the injustice of it towards the woman?

A. It robs her of her innocence, and consequently exposes her to eternal punishment. It robs her of her credit, which makes her abhorred and despised in this world; and besides deprives her of the happiness of a married life, by destroying mutual affection.

Q. Wherein consists the injustice of it towards the man?

A. It robs him of what is most precious to him, the love and faithfulness of his wife, to which he has such a right that he cannot alienate it himself. It exposes him to the most tormenting passion of jealousy. It brings upon him the scorn and contempt which the unjust measures of the world throw upon sufferers in that kind. It is often robbery in the usual sense of the word, by thrusting in the child of the adulterer into his family; for which a man can never make reparation.

Q. How was adultery punished under the law?

A. With death; because there was no possibility of making any other restitution.

Q. What do you mean by the goods of your neighbour?

A. His

A. His house, land, cattle, money, and the like, in which he hath a right and property.

Q. What does negative justice oblige us to in respect of his goods?

A. To suffer him to enjoy them without seeking to work him damage in any of them; or to get any of them to ourselves. The first is malicious injustice; the other is covetous injustice.

Q. Wherein consists the evil of malicious injustice?

A. In that it is the very temper of the devil, who bestows all his pains only to undo others; and is contrary to that precept of God given to the *Jews* concerning the goods even of an enemy, *Exod. xxiii. 45.*

Q. How many branches are there of covetous injustice?

A. Three; oppression, theft, and deceit.

Q. What is meant by oppression?

A. Seizing the possessions of our neighbours, and avowing the doing so.

Q. What are made the instruments of oppression?

A. Power, by which princes and private men are deprived of their rights; sometimes the law when it is corrupted by bribes and gifts, or over-ruled by greatness and authority; which is the more heinous, because designed for the defence of mens rights. Sometimes the necessities of the oppressed are made use of to this purpose, as in the case of extortion, and of exacting landlords.

Q. What is the great aggravation of this sin?

A. The condition of the party oppressed, when the persons are helpless, as the widows and fatherless.

Q. Wherein appears the crying guilt of this sin?

A. In that God has so particularly threatened heavy vengeance against such oppressors. *Ezek. xviii. 12, and 18. Psal. xii. 5. Prov. xxii. 22.*

Q. What is the second branch of covetous injustice?

A. Theft; whereby we sometimes withhold that we should pay, and sometimes take from our neighbour what is already in his possession.

Q. How many sorts of debts are there?

A. Two; what we contract by borrowing, and what we contract by our own voluntary promise.

Q. Wherein appears the injustice of not paying these debts?

A. In that we keep from our neighbour that which he has a right to; though not paying what we borrow is rather the more injurious; for thereby we take from him actually what he once had.

Q. How does a man commit even the sin of theft in borrowing?

A. When he takes that from his neighbour upon promise of paying, which he knows he is never like to restore to him.

Q. What ought a man to do in such a case?

A. To lay open his disability and see whether his neighbour is willing to run the hazard.

Q. Does justice equally oblige a man to pay those debts he is bound for? *A.*

A. Yes, because by being bound he makes them his own, and it is likely the creditor was inclined to lend upon the confidence of his security.

Q. Can we without injustice withhold that which we have promised?

A. No, it is now the man's right; and *David* makes it a part of the description of the just man, that he keeps his promise though to his own disadvantage.

Q. What sort of debts may be reduced to this head?

A. The wages of servants, and the hire of the labourer, whose complaints cry to heaven for vengeance, *Deut. xxiv. 14, 15.*

C H A P. XII.

Theft, Stealing, Deceit in Trust, in Traffick; Restitution, &c.

Q. **W**Hat is the second part of theft?

A. The taking from our neighbour what is already in his possession.

Q. What ought to deter men from such injustice?

A. The consideration of its being odious to God: That it makes a man unfit for human society: That it betrays men to the greatest mischiefs in this world, and in the world to come.

Q. Who else may be reckoned guilty of this sort of theft?

A. The

A. The receivers of stolen goods, whether those that take them as partners in the theft, or those that buy them when they know or believe they are stolen; to which may be added, those that conceal their neighbour's goods when they find them.

Q. Wherein consists their injustice?

A. In withholding from their neighbour that which properly belongs to him.

Q. What is the third part of covetous injustice?

A. *Deceit*; of which there may be as many acts as there are occasions of intercourse between man and man.

Q. In what manner is deceit generally exercised?

A. In matters of trust, and in matters of traffick.

Q. Wherein consists the great evil of deceit in matters of trust?

A. In that it joins two great sins in one, defrauding & promise-breaking, there being in all trusts a promise implied, if not express.

Q. To whom are these trusts broken?

A. To the living, and to the dead.

Q. How is a man guilty of betraying a trust to the living?

A. When he acts not for him who intrusts him, with the same faithfulness that he would for himself; but either carelessly loses, prodigally embezzels, or converts to his own use, the things committed to him.

Q. Who are often guilty of betraying trusts to the living?

A. Guar-

A. Guardians of children, stewards, and other servants.

Q. How is a man guilty of betraying a trust to the dead ?

A. When he acts not according to the known intention of the dead man ; but enriches himself with what is assigned for others. Which sin is the greater, by reason the dead have no means to remedy and redress themselves.

Q. What enhances the nature of this deceit in matters of trust ?

A. When God, or the poor, are immediately concerned ; when any thing is intrusted for the use of piety and charity.

Q. How many ways are there of deceit in matters of traffick ?

A. The deceits in matters of traffick are both in the feller, and in the buyer.

Q. Wherein is the deceit of the feller ?

A. In concealing the faults of the commodity, or over-rating it.

Q. What are the ordinary ways of concealing its faults ?

A. Either by denying it has any such fault, by using art to make it look fair to the eye, or by picking out ignorant chapmen.

Q. Wherein appears the injustice of concealing the faults of a commodity ?

A. In that otherwise you make the buyer pay for somewhat which is not there, he presuming there is that good quality in it, which you know there is not.

Q. What

Q. What other deceit may be referred to the head of concealment?

A. That of false weights and measures; which is concealing from the buyer a defect in the quantity.

Q. What is the other deceit of the seller?

A. Over-rating his commodity.

Q. When may a price be said to be unreasonable?

A. When it exceeds the true worth of the thing, considered with those moderate gains which all tradesmen are presumed to be allowed in the sale.

Q. Wherein appears the injustice of over-rating a commodity?

A. In that the seller makes an advantage of the buyer's ignorance, necessity, or indiscretion, whereby he so far indulges his fancy, as to resolve to have it upon any terms.

Q. What is the deceit of the buyer?

A. In making an advantage sometimes of the ignorance, but oftener of the necessity of the seller.

Q. What is most necessary for those that trade?

A. A firm resolution, and love of justice.

Q. Why most for them?

A. Because of the many temptations they have to deceit; which is so mixed with the first principles and grounds of trade, that it is taught together with it, and becomes a part of the art.

Q. What should dissuade us from this vice?

A. The

A. The great scandal it brings to the profession of our christianity ; the secret curse which goes along with it, which like a canker eats out all the benefit we expected from it, and especially the punishment it exposes us to in the other world.

Q. What is necessary to be performed to shew our true repentance for this sin ?

A. The making restitution to all whom we have wronged.

Q. But if the injured party be dead, what must be done ?

A. Restitution must be made to his heirs to whom the right descends.

Q. What must be done if we cannot come to the knowledge of those we have injured ?

A. We must make restitution to the poor, and be sure rather to give too much than too little.

C H A P. XIII.

*The Ways of injuring our Neighbour's Credit ;
Positive Justice, &c.*

Q. **W**Hat doth the fourth branch of negative justice concern ?

A. The credit of our neighbour, which we are not to impair by false reports.

Q. How many sorts are there of false reports ?

A. Two.

Q. Which is the first sort ?

A. When a man says something of his neigh-

neighbour which he directly knows to be false.

Q. Wherein lies the guilt of such reports?

A. In that he invents a lie of another, which every one acknowledges to be the greatest piece of baseness.

Q. What is the second sort of false reports?

A. When a man reports a thing upon such very slight surmise and jealousy, that it is likely the thing may be false as well as true.

Q. Wherein lies the guilt of such reports?

A. In averring a thing for truth which is uncertain, and hazarding our neighbour's good name, which is one of his dearest possessions.

Q. How many ways are there of spreading false reports?

A. By false witness, by public slanders, and by private whispers.

Q. How does false witness wound our neighbour's credit?

A. In that the crime is so publicly witnessed against him, that it is scarce to be remedied by any thing that can be done afterwards to cure it.

Q. How was a false witness punished under the law?

A. By inflicting the very same suffering upon him, which his false testimony aimed to bring upon the other.

Q. What is the second way of spreading false reports?

A. By public slanders, when they are declared in all companies, and before such as
are

are likely to carry them farther; this being usually done with railings and reproaches, the better to make an impression on the minds of the hearers.

Q. What is the third way of spreading false reports?

A. By private whispers; which are the more dangerous by reason of the enjoined secrecy, and the facility with which they are believed.

Q. What ought to be done to prevent our falling into this sin?

A. To beware of all the degrees of approach to it; as giving ear and cherishing those that come with slanders; giving easy credit to them; and reporting to others what is thus told us.

Q. How is our neighbour's credit lessened other ways than by false reports?

A. By contempt and despising him, the effects whereof are scoff and derision.

Q. How is this injurious to our neighbour?

A. By inclining others to do the like, the generality taking opinions rather upon trust than judgment.

Q. Wherein appears the injustice of it?

A. In that those things for which we generally deride our neighbour are not in his power to prevent; as the infirmities of his body or mind, deformity and folly, the calamities and miseries that befall him, want, or sickness: In which cases compassion becomes a duty to him; and though men deserve most to be reproached for their sins, because there

is more of their wills in them, yet they oblige us to compassion, as being the things which of all others make the man most miserable. In all these cases we are subject to the like ourselves, and God only makes the difference.

Q. By what ought we to measure the injury of destroying our neighbour's credit?

A. By the value of the thing he is robbed of; which every one esteems very dear, and which is moreover sometimes the means of his subsistence; and then by the difficulty of making reparation, which in some cases is even impossible.

Q. Do the branches of negative justice only respect our words and actions?

A. No; they ought to influence our thoughts and affections; we must not wish any hurt to our neighbour, nor delight in any that does befall him; it being the peculiar property of God's law to reach the heart, whereas man's only extends to the words and actions.

Q. What do you call the second part of justice?

A. Positive justice, which yields to every man that which by any kind of right he can challenge from us.

Q. To whom are the dues of positive justice to be performed?

A. Some are general to all mankind, some are particular, to those that are so and so qualified.

Q. What is the first of those dues we owe to all mankind?

A. Speak-

A. Speaking of truth ; since lying makes speech injurious to human society, which was designed for the benefit of it.

Q. What obligations have we to this duty?

A. Besides those of nature, the commands of Christ ; and the great hatred God has for a lying tongue.

Q. Wherein appears the folly of this sin?

A. In the great scorn and reproach it brings upon those that are guilty of it, and that certain part it consigns to them in the lake that burns with fire and brimstone.

Q. What is the second thing we owe to all mankind ?

A. Humanity and courtesy of behaviour.

Q. What obligations have we to this duty?

A. We are obliged to it because the meanest partakes of the same nature with the greatest ; and because God has dignified our nature by taking it upon himself, so that no accidental advantage of wealth or honour can acquit us from it.

Q. Who are most commonly guilty of not paying this due ?

A. The proud and haughty ; who are so busy in admiring themselves, that they overlook all that is valuable in others.

Q. What are the evil effects of this haughtiness ?

A. It makes both God and men our enemies ; the scripture testifies the first, and common experience shews the latter.

Q. What is the third thing we owe to all mankind ?

A. Meek-

A. *Meekness*, or gentleness; whereby we bridle the mad passion of anger, so very mischievous to our neighbour, as well as uneasy to ourselves.

Q. What obligations have we to this duty?

A. The happiness of our neighbour, which is often interrupted by the evil effects of this ungoverned passion; as is seen in kingdoms and families; and moreover the commands in scripture to this purpose, 1 *Thes.* v. 14. 2 *Tim.* ii. 25. *Prov.* xxii. 24, 28, 29.

Q. What great sin does the neglect of this virtue lead to?

A. That of cursing; whereby we wish the greatest evil to our neighbour upon any slight provocation, and sometimes without any; contrary to our Saviour's rule of praying for those that despitefully use us.

Q. What are those qualifications which make any thing due to particular persons?

A. They are of three sorts; that of excellency, that of want, and that of relation.

Q. What do you mean by that of excellency?

A. Any extraordinary endowment of a person, as wisdom, learning, &c. but especially grace.

Q. Why is there a particular respect due to these?

A. Because they are the singular gifts of God, and therefore ought to be greatly valued.

Q. How must this respect be paid?

A. By a willing and glad acknowledgment of all those gifts in any he has bestowed them on;

on ; by not envying or grudging that they have those gifts ; which is not only unjust to them, but injurious to God who bestows them : And by not detracting from their excellencies, either in kind or degree.

Q. Wherein appears the folly of envy in this particular ?

A. In the pain and torment it exposes a man to, and in his being deprived by it of those advantages which he might reap from such extraordinary gifts of his brother.

Q. Wherein appears the folly of detraction ?

A. In that it is easily discovered ; which, when known, will lessen one's esteem, and rather increase his neighbour's.

Q. Is there any respect due to the outward advantages of honour, &c.

A. Yes ; In a lower degree, in regard that these distinctions are appointed by God for the better ordering the world.

Q. How must this respect be paid ?

A. By behaving ourselves lowly and reverently to all our betters, and particularly by taking care not to envy men those advantages.

Q. What is the second qualification which makes any thing due to particular persons ?

A. *Want*, whereby I am obliged, according to my ability, to relieve those in distress in all kind of wants.

Q. What is the ground of this duty ?

A. God's having given men abilities not only for their own use, but for the benefit of others ;

others; which becomes a debt to them, when their needs require it.

Q. How are the wants of the mind to be relieved?

A. By instructing the ignorant, comforting the afflicted, reproofing the vicious, and clearing the innocent that we know to be slandered.

Q. How are the wants of the body to be relieved?

A. By a plentiful contribution of our purse, and sometimes personal assistance.

Q. What were the *Jews* obliged to in respect of the poor?

A. To separate a tenth part of their increase every third year for that purpose.

Q. How is the neglect of these duties often punished?

A. By having those abilities taken from them, which they employ so unfaithfully.

Q. What is the third qualification which makes any thing due to particular persons?

A. That of *Relation*, which is of divers sorts, arising from divers grounds and duties, answerable to each of them.

Q. What is the first sort?

A. That of a debtor to his creditor, whereby we are obliged to pay justly what we owe by bargain, loan, or promise.

Q. What is the second sort of relation?

A. That of an obliged person to his benefactor.

Q. What is the obliged person's duty to him?

3

A. Thank-

A. Thankfulness, or an acknowledgment of the courtesy ; prayer to God for him, and an endeavour to make him all possible returns of kindness.

Q. Wherein is it most observable that men neglect to repay courtesies, and return injuries instead of them ?

A. In the case of advice and admonition, which, though the greatest proof of kindness, yet is generally ill received ; but it is a very unhappy temper, because it fortifies the man in his sins, and is unjust to the admonisher, who designs his benefit and advantage.



C H A P. XIV.

Duty to Magistrates, Pastors, Parents, and to Children.

Q. **W**Hat is the first sort of near relations?
A. That of a parent.

Q. How many sorts of parents are there ?

A. Three ; civil, spiritual, and natural.

Q. Who is the *civil parent* ?

A. He whom God hath established the supreme magistrate.

Q. What are the duties we owe to this sort of parents ?

A. Honour and reverence, in not speaking evil of them ; paying tribute for their maintenance, they being ministers for the common good of the people ; prayers for
God's

God's directing and protecting them, and an active obedience, in all lawful commands, and passive, whereby we must suffer without resisting, when they command any thing not contrary to God's commands.

Q. Does not the magistrate's neglect of his duty, discharge us from ours to him?

A. No; he is accountable to none but God, and no failing on his part can warrant us to fail on ours.

Q. Who are our *spiritual parents*?

A. The ministers of God's word; whether such as be governors in the church, or others under them; who are to perform the same offices to our souls as our natural parents do to our bodies, 1 Cor. iv. 5. Gal. iv. 19. 1 Cor. iii. 2. Heb. v. 14.

Q. What duty do we owe to them?

A. To bear them that love and kindness, which belongs to those who do us the greatest benefits. To reverence them, considering the nature of their work, and who it is that employs them. To contribute towards their maintenance; and to obey them in what they declare to be God's will. To pray for God's grace to enable them to discharge that holy calling.

Q. What duty do we owe our natural parents?

A. Reverence and respect; and not upon any pretence of infirmity to despise and contemn them. To bear them a real kindness, such as may make us heartily desirous of all manner of

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of good to them, and to abhor in the least manner to disquiet them. Obedience to them in all lawful commands, especially not to marry against their consent; assistance in all their wants of what kind soever, either of mind, body, or estate. And no unkindness of the parent can quit the child from his duty.

Q. What is due from parents to their children?

A. Their duty is various, according to the different age of the child.

Q. What is due from a parent to a child in its childhood?

A. To nourish and sustain it; if there be no great impediment, to nurse it; and to bring it to baptism, that it may have a right to the privileges of that sacrament.

Q. What is the next duty of the parent?

A. To provide for their childrens education, by instructing them in all the particulars of their duty to God and man; and by bringing them up to some employment, whereby they may avoid idleness, and be useful to the commonwealth.

Q. What means are required to this duty of education?

A. Encouragement, whereby we ought to make the child in love with its duty by rewards; and when that will not do, to use correction, both by sharp reproofs and blows.

Q. How is this correction to be given that it may do most good?

A. It must be timely, before the fault
D grows

grows to a habit ; it must be proportioned to the fault, and to the tenderness of the child ; it must never be given in passion, lest it be immoderate and lose its effect.

Q. What is due from parents to children when they are grown up ?

A. To watch over them in respect of their souls ; and to provide for them a comfortable subsistence, according to their circumstances.

Q. What is the ill effects of not providing for them before their own death ?

A. It lessens the child's affection to its parent, and often puts him upon dishonest courses to supply his necessities ; besides, the parent loses the contentment which he might have in seeing his child live prosperously.

Q. What ought a parent else to take care of in making provision for his children ?

A. That the wealth he makes their portion be got honestly ; else the curse that attends it will, like a canker, be sure to eat it up.

Q. What other duties do parents owe to their children ?

A. A good example ; to bless them by their prayers, and by their piety ; to use their power over them with moderation, considering the real good of the child more than the exercise of their authority.

Q. Wherein ought this rule chiefly to be observed ?

A. In the business of marrying, when, out of an eagerness to bestow them wealthily, they

they force them to marry against their inclinations, which occasions more mischief than all the wealth of the world can repair.

C H A P. XV.

*Duty to Brethren, Relations, Husband, Wife
Friends, Masters, and Servants.*

Q. **W**Hat is the second sort of natural relations?

A. That of a brother, which is either spiritual or natural.

Q. Of what extent is spiritual brotherhood in a large sense?

A. It reaches all mankind who partake of the same nature with us; the duties whereof have been already mentioned.

Q. What is natural brotherhood?

A. Such as is between those that are children of the same immediate parents.

Q. What is the duty of those to each other?

A. To have united hearts and affections, they partaking in a more especial manner of each other's substance.

Q. Wherein appears the necessity of this love's being firmly grounded?

A. Because of the great danger of disagreeing, from continual conversation together, and from an inclination to envy each other any advantage, when they are equal in respect of birth.

Q. What is spiritual brotherhood in a particular sense?

A. Such as extends to all those who profess the same faith with us, the church becoming our common mother in baptism.

Q. What is our duty to these brethren?

A. To hold communion with them in all necessary doctrines, and, as opportunity serves, in all holy offices; to bear with their infirmities; to endeavour the restoring of any that are fallen; to sympathize with them in all their sufferings, either as they are considered in a society, or as single persons.

Q. What is the third sort of relation?

A. That between husband and wife, which is the nearest of all.

Q. What duties doth the wife owe to the husband?

A. Obedience in all lawful commands; fidelity as to his bed, and the management of his affairs; love, and that kindness of conversation which makes his life comfortable.

Q. Will not the fault of the husband acquit the wife from these duties?

A. No; neither in respect of religion, nor discretion.

Q. Why not?

A. Because God has commanded her duty absolutely; and because the worse the husband is, there is the more need of gentleness and sweetness to gain him.

Q. What is the duty of a husband to his wife?

A. Love,

A. Love, such as a man bears to his own body, and such as Christ bears to his church; faithfulness to her bed, which is a part of his vow as well as her's; maintenance, whereby she ought to partake with him in those good things God has blest them with; instruction, if there be occasion; and they are both obliged mutually to pray for each other, and to endeavour each other's good, temporal and eternal.

Q. What ought chiefly to be aimed at in the person one marries?

A. Virtue and goodness, which makes marriage useful to the ends of serving God; though the consideration of a competency is not to be excluded.

Q. What makes marriages unlawful?

A. Marrying those that are promised to some others; or those who are within the degrees of kindred forbidden by God in the 18 and 19th of *Leviticus*, which is the great sin of incest.

Q. What is the next relation?

A. That between friends, which, if rightly understood is of great usefulness.

Q. What is the general duty of a friend?

A. An industrious pursuit of his friend's real advantage.

Q. What are the particular duties?

A. Faithfulness in all trusts, whether of goods or secrets; assistance in all his outward needs, but especially in those of his soul, by persuasion or reproof; to recom-

mend him to God for all blessings temporal and spiritual; constancy, whereby we never grow weary of him out of lightness or humour, because we had him long.

Q. What is the last sort of relation?

A. That between masters and servants.

Q. What are the duties of a servant to his master?

A. Obedience in all lawful commands, which ought to be performed with chearfulness; faithfulness, as opposed to eye-service; and purloining or defrauding; patience and meekness under reproof; diligence in the performance of his duties; the neglect of all these he must answer to God.

Q. What doth a master owe to his servants?

A. Justice, in performing the conditions upon which they are hired; reproof in case of faults against God, as well as himself; a good example of godliness and honesty; all necessary means of instruction; to take care his commands be moderate and reasonable; to encourage them when they do well.

C H A P. XVI.

Charity to our Neighbours, their Souls, Bodies, Goods, and Credit.

Q. **W**Hat is the second branch of our duty to our neighbour?

A. *Charity*; called by Christ the new commandment.

Q. How many ways may this charity be considered?

A. In

A. In respect of the affections, and in respect of the actions.

2. What is charity in respect of the affections?

A. That sincere kindness that disposes us to wish all good to others, in respect of their souls, bodies, goods, and credit.

2. What must be wished for in respect of their souls ?

A. That they may arrive at such purity here, as that they may be capable of eternal happiness hereafter.

Q. What example have we of this?

A. That of Christ, who gave two special effects of his love to souls, in purifying them in this life by his grace, and making them happy hereafter in his glory.

2. What are we to wish in respect of their bodies, goods, and credit?

A. All health and welfare, prosperity, and reputation, as we wish to ourselves.

Q. What are the inseparable effects of this charity of the affections, if it be sincere?

A. It will keep the mind in a peaceable and meek temper towards others, this being one of its especial qualities, that it is not easily provoked; it will breed compassion towards their misery; it will give us joy in their prosperity; it will excite and stir up our prayers for them.

2. What are the great and dangerous vices it guards the mind from?

A. It will prevent our repining at the good

good of others; *charity envieth not*; it will keep down pride; *charity vaunteth not itself, is not puffed up*; besides, we are naturally inclined to value the excellencies of those we wish well to. It will cast out censoriousness; *charity thinketh no evil, believeth all things, hopeth all things*. It will chase away dissembling, there being no use of it, because this virtue is, in truth, all that the false one would seem to be. It casts out self-seeking; *Charity seeketh not her own*. It destroys all malice and desire of revenge; *charity beareth all things*. It is ready to endure the greatest injuries, and returns nothing but prayers and blessings.

Q. What is the extent of this charity?

A. It must be exercised towards all mankind, even to our enemies, or else it is not the charity Christ commands.

Q. What considerations are there to enforce the love of our enemies?

A. The express command of Christ, often repeated; the example of God himself, and our blessed Saviour, the author of our religion. The great disproportion of our offences against God, and men against us. The pleasure and delight which accompanies it, which none can so well judge of as by practice, yet it may be discerned at a distance, by comparing it with the uneasiness of its contraries, malice and revenge. The danger of not performing it, God having made our pardon to depend upon it. Gratitude to Christ, who
having

having suffered so much to bring us into a capacity of happiness, we ought to make those returns he demands.

Q. How may these considerations become effectual?

A. By being so constantly fixed in our minds, as to prevent the first rising of rancour and revenge, whereby they may serve rather to prevent than cure the wound.

Q. What is charity in respect of the actions?

A. It is putting in practice the charity of the affections, it being loving in deed that must approve us before God.

Q. How is this charity of the actions to be distributed?

A. As that of the affections in relation to our brethrens souls, bodies, goods, and credit.

Q. What charity are we to shew to the souls of our brethren, when we consider the soul in a natural sense as the mind of a man?

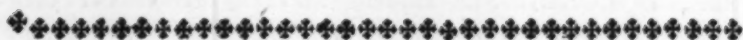
A. To labour, by all christian and fit means, to cheer the troubled spirits of our brethren.

Q. What charity are we to shew to the souls of our brethren considered in a spiritual sense?

A. To instruct their ignorance; to reprehend their faults; and to confirm their weak virtues; (of which things if we are not proper instruments ourselves, we should employ others that are) always exhorting by our example, and, like *Samuel*, never ceasing to pray for them.

Q. How is this charity of the actions to be exercised towards their bodies? A. By

A. By actually relieving their bodily wants ; feeding the hungry, giving drink to the thirsty, harbouring the stranger, cloathing the naked, visiting the sick and imprisoned, and relieving them, where we find occasion and have ability for it ; and, when we have an opportunity, endeavouring to deliver the innocent condemned to death, as *Daniel* did *Susanna* ; and this our very nature obliges us to, as well as God's commands, which makes the neglect inexcusable.



C H A P. XVII.

*Almsgiving ; Charity to our Neighbour's Credit,
Peace-making, going to Law, Charity to our
Enemies.*

Q. **H**OW is this charity of the actions to be exercised towards the goods and estate of our neighbour ?

A. By assisting and furthering him in all honest ways of improving and preserving them.

Q. How is this to be exercised towards the rich ?

A. By taking all opportunities of furthering their profit, when it does not lessen our own store, or when the damage is but light to us, in comparison of the advantage that accrues to them.

Q. How is this charity to be exercised towards the poor ?

A. By

A. By freely parting with what is our own to supply their wants.

Q. Wherein appears the necessity of this duty?

A. Because it is impossible without it, not only to approve our love to men, but even to God himself.

Q. What are the due qualifications of this duty?

A. There are some which respect the motive, and some the manner of this duty.

Q. What are those which respect the motive of our giving?

A. They are three-fold, and regard God, our neighbour, and ourselves.

Q. What are the motives of our giving alms, in respect of God?

A. Obedience and thankfulness; he has commanded it, and this is the properest way of expressing our gratitude for his great bounty towards us.

Q. What is the motive of almsgiving, in respect of our neighbour?

A. A true love and compassion, a tender fellow-feeling of his wants, and desire of his comfort and relief.

Q. What is the motive of almsgiving, in respect to ourselves?

A. The hope of an eternal reward promised to that performance.

Q. What is the false motive of this charity, and which will deprive us of the reward of our almsdeeds?

A. When

A. When we propose to ourselves the praise of men, and the credit we shall get with them.

Q. What are those qualifications of our charity, which respect the manner?

A. The first is *Cheerfulness*; which makes it more valued by men, and more acceptable to God.

Q. Wherein appears the reasonableness of this qualification?

A. In that there is no duty required of us, which brings more delight and pleasure to human nature.

Q. Will not this pleasure be diminished by the fear of impoverishing ourselves by giving?

A. No; if we consider, that though this hazard were never so apparent, it is the command of God; and moreover, that it is a vain supposition, God having particularly promised temporal happiness to the charitable; so that to perform this duty grudgingly, is to distrust God.

Q. What is the second qualification, as to the manner of our charity?

A. To do it *seasonably*; since our delay prolongs the sufferings of those that want, and gives an advantage to the temptations of Satan and our own covetous humour, to dissuade us from it.

Q. What is the third qualification of our charity, as to the manner?

A. To give *prudently*; that is, to give most where it is most needed, and in such a manner as may do the receiver most good. Q.

Q. What is the fourth qualification, &c.

A. To give *liberally*; recommended to us by the example of Christ, who became poor to enrich us; and by the expectation of a reward, which will be more or less, according to the degree of our alms.

Q. How is charity of the actions to be exercised towards the credit of our neighbour?

A. By doing what in us lies to support and defend his credit.

Q. How is it to be exercised towards the innocent?

A. By taking all occasions publicly to declare what we know of their innocence; when we find that such are slandered and traduced.

Q. How is it to be exercised towards the guilty?

A. By concealing if possible the fault, if no other part of charity makes the discovery necessary; tenderness in hiding the fault being most likely to bring the offender to repentance, if it be seconded with earnest private admonition; and if the fault cannot be concealed, extenuating and lessening it as much as circumstances will truly bear.

Q. To whom doth the most frequent exercise of this charity happen?

A. To those of whose innocence or guilt we have no knowledge; but who are by some doubtful actions brought under suspicion.

Q. What is our duty in this case?

A. Not to think evil, but to judge the best,
and

and consequently to abstain from uncharitable censures ourselves, and do what in us lies to keep others also from them.

Q. What is the best means to help us in the practice of this virtue?

A. Always to keep before our eyes that grand rule of loving our neighbour as ourselves, which the apostle makes the sum of our whole duty to our neighbour.

Q. But if men are so careless of their spiritual affairs as to wish for no assistance, are they thereby freed by this rule from those sorts of charities?

A. No; because the love of ourselves, which is set as the measure to that of our neighbour, is understood to be that reasonable love which men ought to have for themselves; and therefore though a man fail of that reasonable love he owes himself, yet his neighbour thereby forfeits not his right.

Q. What is that act of charity which does not properly fall under any of the former heads, and yet relates to them all?

A. The making peace and amity among others, whereby we may much benefit the souls, bodies, goods, and credit, of our brethren; neither must we only labour to restore peace where it is lost, but to preserve it where it is.

Q. How is this peace to be preserved?

A. By striving to beget in the hearts of those we converse with a great value for this virtue; and by timely preventing those jars we see likely to fall out.

Q.

Q. What is necessary to fit a man for this excellent quality of peace-making ;

A. To be remarkably peaceable himself.

Q. What seems very contrary to that true peaceableness of spirit we ought to have ?

A. Mens going to law on every trifling affair, and thinking themselves not to blame, provided they have the law on their side.

Q. Is all going to law utterly unchristian ?

A. No ; but such kind of suits especially as are upon contentiousness and stoutness of humour, to defend an inconsiderable right, or to avenge an inconsiderable trespass.

Q. What seems to be the perfection of the christian rule in this point ?

A. Even in great matters to part with somewhat of one's right for the love of peace, and as the apostle advises, *rather to take wrong*, 1 Cor. vi. 7.

Q. How is peace to be preserved, provided we go to law ?

A. By carrying a friendly and christina temper towards the party ; and by being willing to yield to any christian terms of agreement, whenever they shall be offered.

Q. Of what extent ought this charity of the actions to be ?

A. As large as that of the affections, even to the taking in not only strangers, but our bitterest enemies, whom since we are obliged to forgive, we can take no better way than by doing them good, to evidence the truth
and

and sincerity of our reconciliation ; for which we have the example as well as the command of Christ.

Q. In what manner, if possible, should we perform this ?

A. So as to draw our enemies from their enmity, and to win them to peace, which is to heap coals of fire upon their heads, by melting them into love and tenderness.

Q. What is the great hindrance of the exercise of our duty to our neighbour ?

A. Self-love ; by which is not meant that true love of ourselves which is the love and care of our souls, but the immoderate love of our own worldly interest and advantage, which is apparently the root both of injustice and uncharitableness towards our neighbour.

Q. When this hindrance is removed, what means must we use to procure this charity ?

A. Earnest prayer to God, to work it in us, and to send his Spirit to frame our hearts to a meek and peaceable temper.

Q. Is it possible to perform the duties wherein we have been instructed ?

A. Yes ; in such a manner as God will graciously accept, that is, in sincerity, though not in perfection ; since he requires nothing of us which he doth not enable us to perform, if we be not wanting to ourselves, either in asking by prayer, or in using it by diligence.

Q. But

Q. But though the performance of religion be possible, is it not unpleasant?

A. No; since it doth not bereave men of any true joy, but helps them to a great deal. Christ's yoke is easy, and his burden is light.

Q. Whence comes it that men are not sensible of religion?

A. From the resistance our sinful customs make, which is to be charged upon ourselves for having acquired them; though even in such cases the pleasure of overcoming them outweighs the trouble of the combat.

Q. But what pleasure can there be to be exposed to persecution?

A. If we believe the apostles, it is matter of joy; there is such a force in the testimony of a good conscience, which can never be so clear, as when we suffer for righteousness-sake; and the reward above is so great, that it is able to sweeten all our sufferings, though we go through a sea of blood.

Q. What ought to follow the knowledge of our duty?

A. Without delay to practise this pleasant and gainful course prescribed; and if any one has gone out of his way, the more haste ought he to make to return into it; all delay being very dangerous.

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DEVOTIONS

FOR BOTH

MORNING AND EVENING.

In the Morning.

*As soon as thou awakest, lift up thy Heart to
God, in this short prayer.*

Lord, as thou hast awakened my body
from sleep, so by thy grace awaken
my soul from sin, and make me so to walk
before thee this day, and all the rest of my
life, that when the last trumpet shall awaken
me out of the grave, I may rise to the life
immortal ; through Jesus Christ our Lord.
Amen.

*After thou hast put on thy Cloaths, fall down
upon thy Knees before God, and say,*

O Gracious Lord, whose mercies endure
for ever, I thy unworthy servant, who
have so deeply tasted of them, desire to ren-
der thee the tribute of my humblest praises
for them. Thou hast given me my being,
and sent thy Son to redeem me and bring
me

me to his glory ; hast granted me to be admitted into thy church by baptism ; hast most compassionately born with my sins, and invited me to repentance ; hast prevented and assisted me by thy grace, whereby to keep me back from sin, and enable me to do that which is pleasing in thy sight. For these, and all other thy spiritual blessings, my soul doth magnify the Lord, and may all that is within me praise his holy name. I likewise praise thee for my health, friends, food, and raiment, and all the outward blessings I enjoy ; for thy preservation of me this night, and all other thy goodness towards me. Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life ; that so these blessings here, may be an earnest of those richer blessings thou hast prepared for those that love thee. And though I have justly deserved to be abhorred by thee, by reason of my continued course of sin and rebellion against thee, yet look upon me in thy Son, my blessed Saviour, and for the merit of his sufferings, pardon all my sins ; and grant I may become a new creature, utterly forsaking every evil way, and living in universal obedience to thee all the rest of my days. Look with thy tenderest compassion upon thy universal church : bless, guide and direct, all our governors. Pity all that are in affliction. And grant to all that are near and dear to me all that thou seekest necessary, either for their souls or bodies.

dies. Reward those that have done me good, and pardon and convert those that have done or wished me evil. And guide me so this day, that I may neither dishonour thee, nor wound my own soul, but may do all such good works as thou hast prepared for me to walk in. Let no evil happen to me, but keep me safe under thy gracious protection, through Jesus Christ our Lord, in whose blessed name and words I conclude these my imperfect prayers, saying, *Our Father, &c.*

At Night.

Bethink thyself how thou hast spent the day past, and having humbled thyself before God, for any sins thou hast been guilty of, either in thought, word, or deed, fall again upon thy knees, before thou betakest thyself to bed, and say,

O Most holy Lord God, who art of purer eyes than to behold iniquity, how shall I, abominable wretch, dare to appear before thee, who am nothing but pollution? I have transgressed my duty to thee, my neighbour, and myself, by doing what thou hast forbidden, and neglecting what thou hast commanded. And now, O Lord, what shall I say unto thee? I know the wages of sin is death; but O thou who willest not the death of a sinner, have mercy upon me; work in me a sincere contrition, and a perfect

fect hatred of all my sins. Accept, O Lord, of that ransom thy blessed Son has paid for me, and for his sake pardon all my offences, and receive me into thy favour. And, O thou Father of mercy, who art kind even to the unthankful; make me truly thankful for this day's blessing added to thy former favours; let this goodness of thine lead me to repentance; and grant me not only to offer thee thanks and praise, but so to order my conversation aright, that I may at the last see the salvation of God. Work in me both to will and to do according to thy good pleasure; and sanctify me throughout, that my whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ. Have mercy likewise upon all men, and grant that the precious ransom which was paid for all, may be effectual for the saving of all. Be gracious to this church and nation. Bless our governors both ecclesiastical and civil, and make them highly useful in their several stations. Have pity on all in affliction, and administer to them according to their several necessities. Bless all my friends and relations, and all I am bound to pray for, with all things needful either for their souls or bodies. And, O thou who neither slumberest nor sleepest, watch over me this night, keep me by thy grace from all works of darkness, and defend me by thy power from all dangers. Grant me moderate and refreshing sleep,

us

such as may fit me for the duties of the following day. And make me ever mindful of that time when I shall lie down in the dust; and whether I live or die, let me still be thine, through Jesus Christ our Lord, in whose blessed name and words, I conclude these my imperfect prayers, saying as he himself has taught me, *Our Father, &c.*

Let thy bed put thee in mind of thy grave; and when thou liest down say,

I will lay me down in peace, and take my rest; for it is thou, O Lord, only that makest me dwell in safety.

Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth.



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